

UNITY

Freedom, Fellowship and
Character in Religion

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Editorial

*Let me go where'er I will,
I hear a sky-born music still.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.*
—Emerson.

THE last note from the chairman of the committee on the Parliament of Religions, to be held next September, says:

The last news from India is glorious. You will also be glad to know that Rhys Davids, of London, the eminent Buddhist scholar and member of the Asiatic Society, is to be with us.

THOSE who think we have no need of civil service reform should read *The Civil Service Chronicle*. This monthly is filled with accounts and discussions of violations of the letter or spirit of civil service reform. Com-

menting upon the complaints of Senators Voorhees and Turpie because of Secretary Morton's delay in appointing the large number of applicants which they have recommended for the positions of meat inspector at Indianapolis, the *Chronicle* remarks that for the eleven months ending May 31, 1893, the cost of meat inspection was \$5,654.08, while the total meat export amounted to \$2,264.

THE serious evil of the superstitious spirit of "other-worldliness" wherever it exists, within or without the Christian body, is brought home to us with especial force by the ever recurring reports of the frightful mortality in and about Mecca, men dying at the rate of a thousand a day. Pilgrims go there to earn Paradise, and esteeming it rather a blessing than otherwise to die at the holy city, they have no care for their lives, and the natural result of great hordes of filthy pilgrims gathered in a small area without sanitary regulations, and all bathing in the the sacred pool, is dire disease, to be carried abroad by returning pilgrims.

WEDNESDAY, Sept. 20, has been assigned as the day when the Free Religious Association is to make its presentation before the Parliament of Religions, and we trust it will be one worthy the high and prophetic truth the association represents. This is the day which was first assigned to and once accepted by the Baptists of America. But when the gates were opened on Sunday Dr. Henson and others succeeded in stampeding the "wholly washed," and they withdrew from all contact with a thing so bad. Now that their boycott has proved successful, and the gates are down again, and the wicked world is shut out from the art and the science and humanity in Jackson Park, and there is nothing left them to do but go and seek salvation by water from the eternal torments of a

Christian (?) hell, then they may want their old place back again. But lo! the place is occupied by the minions of heresy that leads to damnation, according to Baptist teaching, and they probably can not be dislodged. The Baptists have lost a strategic point.

A PROPOSITION to organize a Congress of Evolution, to be held sometime in September or October, under the auspices of the World's Fair Auxiliary, is now under consideration. We trust it will be pushed to a successful issue. Without such a meeting the record will be incomplete. Such a congress will have more religious and moral value than scientific and philosophic. There is nothing that will release the minds of to-day from the fetters of the dogmas of mediævalism but the vision of a growing universe, the thought of an unfolding God, and the sense of humility born out of the study of the cosmic forces that are now working without and within the soul toward higher and better things.

FOLLOWING Professor Felix von Lushan, Dr. Adolph Moses, of Louisville, Ky., has given a very able lecture on "Three Ethnological Fictions,"—to wit: the Aryan race, the Semitic race, and the purity of the Jewish race,—which the *Chicago Israelite* has published in its issues of July 8 and July 15. While the lecturer is perhaps a little too positive in his treatment of so difficult a subject, we believe that a study of the facts must convince an unprejudiced mind that his main contention is correct. And we trust that the necessary study of the facts will be made: for there can be little doubt that the race superstition, which such gifted men as Renan have done so much to foster, is productive of strong prejudices which needlessly obstruct the catholic sentiment of human fraternity which makes for true civilization. Rabbi Moses concludes his lecture

with these words, which, though primarily addressed to the Jews who pride themselves upon the mistakenly supposed purity of their race, may well be taken to heart by a wider circle:

There has never been a great people on earth that was of an unmixed race. *Only among savages do you find pure races.* The English, French and German nations, on whose shoulders rests the civilization of Europe, have been composed out of four distinct races at least (called by our author Scandinavian, Keltic, Ligurian and Iberian). The valiant, free, rich and progressive American people is the most mixed of all peoples. All the greatest nations known to history,—the civilizers of the world, the Hellenes; the conquerors of the world, the Romans; the Egyptians, before whose stupendous works we stand in speechless wonder; the Babylonians and the Assyrians, who gave to the world the art of writing, of architecture and sculpture, the science of astronomy and the elements of mathematics,—all grew out of an amalgamation of various races.

SPEAKING of "Christian" fellowship, the editor of the *Southern Unitarian*, says:

I for one (the editor begs leave to drop the compromising "we" and to speak of himself and for himself alone) prefer to seek freedom under a leader who makes free, to learn wisdom with a teacher who makes wise, to gain breadth of sympathy and largeness of heart with one who loved men even when their sins had made them unlovely, rather than to seek freedom, fellowship and character in religion as abstract principles, with only such personal aid as confessedly inferior men and women can supply.

Good, Brother Chaney; but that is not the alternative. Those who make freedom, fellowship and character in religion their watchword are not limited to "only such personal aid as confessedly inferior men and women can supply." They have the inspiring leadership of *all* the noble souls of past and present. It is true that in the number of their leaders the non-existent Jewish Messiah ("Christ") is not found. But Jesus is there, and with him Zarathustra, Gautama, Confucius, Isaiah and Emerson. Although they reverence Gautama, however, they do not call themselves Buddhists; nor does their love for the noble Zarathustra lead them to adopt the name of Parsee; not only because this would needlessly alienate Christian, Jew and Confucian, but because it would be an incorrect and inadequate designation. We love and reverence these great men for their noble lives, their high teaching, their catholic love; but we are not their unquestioning disciples. Though

far superior to other men, we believe that they were human and fallible, and that, in consequence of their finite limitations, in some things they actually did err. We believe that, as perfection has never yet been attained, we cannot safely follow *any one* person in everything. Speaking for himself, the writer of this paragraph believes that what is true of Gautama and Zarathustra is true also of Jesus. Exactly what he taught we cannot certainly know; but if we follow the synoptic Gospels, *some* of his teaching we must reject as erroneous. The writer does not believe that the doctrine of non-resistance was right when Jesus walked the earth, he does not believe that it is right to-day, and whether or not it will be right in the distant future (which the writer very much doubts), he thinks it wrong to teach it now. He believes in the religion of love, but he thinks it a mistake to regard the doctrine of non-resistance taught, according to the Gospels, by Jesus, as a legitimate corollary thereof. This by way of illustration. Although we may love and reverence Jesus somewhat more than other prophets of God, it does not seem to us right to call the discipleship of truth and righteousness and love either Christianity or Jesuitism.

"WHY DON'T THEY COME?"

This is a question which not only the anxious director, solicitous for the financial outcome of the World's Fair, asks, but one which the philosopher and the philanthropist may also well ponder. The truth must be frankly admitted that the great Exposition, creditable in all its departments, eminent and commanding in many, has not yet succeeded in drawing to its course the multitudes of American citizens, the representatives of all classes, that were expected, for whose benefit it was reared, and to whose pleasure and growth it would contribute immeasurably. Not that the gracious courts of this Exposition go unpopulated, or that the exhibit this far has failed to delight, and, what is better, to edify hundreds of thousands. Spiritually considered its contribution to the enlargement of soul and to the humanizing of man is already immeasurable. But the disappointment is that, instead of the 200,000 or more souls which were expected to visit this exhibit daily during July and

succeeding months, the attendance has fallen a little below the 100,000 mark.

"Why don't they come?" Many answers suggest themselves, some of them obvious. Among these are the recoil of the church members on account of the Sunday opening, the hesitancy of those who are waiting for cheaper railroad rates, the stringency of the money market,—the actual hard times that hold so many in thrall,—the apprehension aroused by foolish, if not malicious, scandal concerning Chicago extortion, Chicago water, etc., lest those coming would be victimized either in pocket or in health. Doubtless all these have had something, ay, much to do in depressing the attendance.

But what if all these are but comparatively superficial reasons, they themselves but symptoms of a far more deep-seated and deplorable disease? What if the reason should be found in the fact that this nineteenth century civilization has overreached itself in this Columbian Exposition, in a spasm of patriotic enthusiasm and artistic and other ambitions related to the heavenly life? The banner has been carried forward so far that the main lines are out of sight or out of reach of it. In terse colloquialism "the masses are not up to it." May it not be that our workmen have been so feverishly engaged in defending their "rights" against the encroachments of capital, *i. e.*, fighting selfishness with selfishness, that they are unprepared for the pleasures which this combination of culture and capital has brought within their reach? This baneful result of class organization and class distinction incapacitates the mind, and still more the heart, for the serenity that comes to him "who deems nothing foreign that is human," who feels allied to all mankind, and who, instead of a desire to get any man by the throat, is moved, to use a phrase of blessing, "to take the world in his arms and kiss it." And then the toiler of the fields; the farming classes have become so inured to the doing without, so accustomed to pinch and to save in order to avert the calamity of unpaid interest and the foreclosed mortgages, that they have lost the power of taking a vacation under any circumstances, have no way of estimating the economy of mental helps. Lastly, the religionist has been so habituated to think of

beauty, harmony and love as things belonging to heaven that he is distrustful of any claim for such things on earth. The old Puritanism that is afraid of enjoyment and ashamed to be happy is still in the world. It is deep-seated in American life. Piety unenlightened by culture is unprepared to appreciate or to profit by this World's Fair.

If these apprehensions are well founded, the responsibility for the disappointment in the attendance at the World's Fair rests at the feet of the agitator, the preacher and the teacher who have failed to prepare the public mind for this great festival of humanity; for those who hunger and thirst after these things will in one way or another be filled. Is it too late yet? Let the pulpits of our land raise their tone, let our newspapers appeal to the universal elements and teach love above politics for awhile, and it may be that even yet the months of September and October will find the gates of the World's Fair pressed to their maximum by a world-seeking and a world-loving humanity; men and women parched with a divine curiosity for things they like, rather than burned with a passion toward the things they hate. Let them be taught of the things they hold in common, rather than those things they hold in difference, and see what will come of it.

THE WORLD'S FAIR CONGRESS OF SOCIAL SETTLEMENTS.

From July 17 to July 24 the educational congresses—some dozen or more—of the World's Columbian Exposition have been in session. With the possible exception of the Parliament of Religions, no other congresses auxiliary to the Exposition are more interesting and important than these which have just adjourned. The danger has been that with so many good things going on simultaneously—congresses on higher education and on kindergarten work, on manual and art education and on social settlements, on university extension and on Chautauquan undertakings—those whose action was not determined by their appointment to take part in the work of a given congress, should, from inability to decide which they most wanted to follow, lose the benefit of all, like the fabled ass between the two haystacks. There were three of the dozen con-

gresses which the writer particularly wished to attend, but, reconciling himself to the physical impossibility of being in even *two* places at the same time, he decided in favor of that one which most of all appealed to his sympathies and which seemed to him to afford the greatest prospect of definite helpfulness. Deferring to that all other work, he was able to attend six of the seven sessions of the Congress on Social Settlements; and although he enjoyed it hugely, it was exhausting work,—so exhausting that at the closing session he found himself quite unable to express the ideas to which he wished to give utterance, and he has not yet rallied sufficiently to give to the readers of UNITY anything like an adequate idea of these meetings, and of the inspiration they afforded to the lovers of mankind. Yet he feels that he must speak now while the impression is fresh upon him.

It was worth much to look upon the beautiful faces of these earnest lovers of their fellow-men. In so small a company the writer never saw so many beautiful countenances; beautiful not because of regularity of features, though that kind of beauty was not absent, but because the loving, sympathetic soul shone forth in mouth and eye and in the whole expression. It would avail little to state the subjects of the papers read and addresses made, or to give the names of the workers present from the various parts of the United States and from England. Perhaps at a later day UNITY will be able to lay one or more of these papers before its readers. A brief history of the movement was given by Robert A. Woods, the head of the Andover House at Boston, and, after summary reports from the several delegates, the settlement was considered in relation to universities and as a center for university extension; in relation to municipal reform, to tenement houses, to charitable institutions; as a means of starting co-operative enterprises and as a station for sociological study; in relation to the labor movement, to organized social work, to organized religious work, and, finally in its relation to religion generally and in reference to the ideal of future society evolved in the minds of the residents of settlements. Miss Jane Addams, the justly beloved head of Hull House, in Chicago, and Mr.

Charles Zeublin, a university extension lecturer of the Chicago University, formerly a resident of the Evanston House, were the chairmen of the congress, and, it is needless to say to those who know them, contributed greatly to the smoothness and success of the congress.

The session which will, we believe, stand out in the memory of all who attended the congress as the most impressive of the series, was the symposium on the settlement in its relation to the labor movement; and that, because it showed *how the settlement was regarded by, and what it was to, the laboring classes and the poor*, whom its primary object was to help to a larger life. That evening was the most delightful one the writer has ever passed. An earnest student of the movement for several years—so far as one can be such who is unable to go into residence—and an interested reader of what has been published in reference to Hull House, he was yet astonished and delighted to know how largely it was *realizing* his hope—how much it had already accomplished to show how truly it was adapted to the work it had set forth to do—the enlargement and elevation of the lives of those whose circumstances have been unfavorable to breadth and progress. As the head of this most successful of American settlements said, the method of the social settlement is simplicity itself,—the residence of a number of cultivated people in a poor neighborhood, with the purpose on the part of the residents to become the friends of their neighbors, *doing what their hands find to do*, helping them as occasion offers by example and advice and by the encouragement and if necessary the introduction of social and educational activities. But simple as it is, we think that the high measure of success attained at Hull House requires something which we should call genius, the genius which comes from singleness of heart, a loving purpose, an open mind. Besides the establishment and housing of clubs for old and young, of library and classes, nurseries, and the like, the furnishing of facilities for forming guilds and unions and holding meetings thereof, the promotion of public and co-operative spirit and the improvement of the sanitary and moral condition of the neighborhood; besides, also, the thousand nameless things

that enabled this individual to get his rights or that one to bear up under a misfortune, the Hull House settlement has done much to assist the organization of unskilled and female labor, to settle several strikes, and to secure the passage of laws required for the health and well-being of the poor of Illinois. It was evidently a trying ordeal for the head of Hull House to sit and listen to the earnest praise of those whose life and work has been so largely blessed through her instrumentality; but the embarrassment once over, that evening's testimony must carry a great joy into her heart to strengthen her for the years to come, a little bit of the Kingdom of God here "on earth as it is in heaven." We could not but sympathize with the bright young working girl, an organizer of the American Federation of Labor, whose simplicity charmed all hearers, when she laughingly told us that during her residence at Hull House she would have had to consider the proposition to leave it for heaven.

While this symposium was the most inspiring event of the congress, the consideration of the movement's relation to religion and the final discussion of the social ideals evolved were of unsurpassed interest and importance. It was evident that in the minds and hearts of those actually engaged in the work the highest and most vital (though by no means the most definite) religious ideal was operative; and there can be little doubt that the religious life of those among whom they move is elevated and enlarged by such contact. While one or two who had little or no practical experience in settlement work thought a time might come when the inculcation of the resident's particular religious belief might be attempted, those of the largest experience displayed no disposition in this direction, seeming to feel that the true way to give expression to their religious convictions was in their lives, and that all they should do in addition to living their religion was to confirm the religious sense in their humble friends by associating the good, the true and the beautiful with religion—with the thought of God.

As to a social ideal, the general opinion was expressed by Miss Adams when she said that no particular one, no special end should be adopted as the aim of a settlement; the work of which, she thought, was

of a larger, a more general nature than could find expression in any definite reform now open to human wisdom—that theirs was in its essence a religious movement. This view seemed to be entertained by all, with the possible exception of Mr. Zeublin and a lady who shared his socialistic ideas. Mr. Zeublin thought that, whatever the *ultimate* ideal, along the line of socialism the immediately necessary reforms lay. It was a very interesting fact that while but few avowed themselves socialists and some emphatically disclaimed socialistic sympathies, the reforms suggested and accomplished by all were often socialistic in tendency, and in the great majority of cases those yet looked for were in the line of socialism. Of course, the only thorough-going individualist, the only logical *laissez-faire* advocate, is the anarchist; and in like manner the only thorough-going socialist is the radical state socialist who would intrust to the community as such the absolute and entire control of production and distribution. But between these extremes there is a vast range of thought and action; and it is beyond question, we think, that existing society throughout the bounds of civilization is organized on lines which lie much nearer the socialistic than the individualistic, or anarchistic, extreme. For the sake of simplicity it might be desired that these terms, socialist and individualist, should be confined to their extreme senses; and then if a man called himself a socialist we should know him to be a radical state socialist, or if he dubbed himself individualist we should at once recognize him as an anarchist. But convention not having thus restricted these terms, having, on the contrary, left them to their natural signification, we must accept the terms for what they are worth; and, doing so, we must admit that not only is our present society rather socialistic than individualistic, despite the large freedom of competition which prevails, but the reforms of the immediate future are likely to be in the socialistic rather than the individualistic direction,—are likely to so limit competition that it may not treat human effort as an insensate commodity.

Certainly the opportunities it affords for disinterested yet sympathetic study of social problems is one of the greatest advantages of this admira-

ble humanitarian movement. And we would note as hopeful, that, although not yet very consciously recognizing the fact, social settlement workers are evidently becoming more and more convinced that the lack of fair opportunity is the great evil from which the poor are suffering. When, in addition to this, it is realized that private ownership of natural opportunity is not only unjust but unnecessary, and that the system which perpetuates it cannot but produce the direst want for hundreds of thousands, however well-meaning the representatives of the false system may be, we may hope to see steps taken toward the abolition of private property in land, the most effective single reform that the civilized world can accomplish.

F. W. S.

WE regret that in the table of contents of the paper dated July 13, the christening service should have been erroneously credited to Mr. Hosmer, the author of the last poem used therein.

Men and Things

A WRITER in *The Living Church*, of Chicago, makes an attack upon what are called college settlements on account of their non-sectarian character, and says that they "will in the near future prove most detrimental to almost every kind of [Episcopal] church work;" and his reasons culminate in the statement that they "openly and completely ignore all religious restraints;" that their "principles are purely worldly, and that they aim at worldly results only," and are "necessarily antagonistic to Christianity and religion." If they are worldly, give us more such worldliness. So far as we know them they are generally conducted from the highest motives of Christian duty.

—Independent.

It is safe to talk about everything which an honest man can desire, but we think there is no important class in America to-day which has any strong desire to repeat the experiment of anarchy in person. Certainly, the returned anarchists show no disposition to "wreak vengeance" on society. They have learned that the readjustments of society must be slowly made. A ten-story building moved at the rate of ten feet an hour would become a ruin in ten minutes. It might be moved ten feet in a week without cracking a joint. Even anarchists are learning that lesson.

—Christian Register.

COMMENTING upon the noble death of Chaplain Morris, who went down in the "Victoria" while trying to save the sick, the *New York Tribune* says: "Death is the great revealer. It displays the innate nobility of common men and causes to shine for us the light of a noble purpose, which was invisible in the lurid glare of daily life."

TWO SOUTHERN universities, that of Alabama, at Tuscaloosa, and of Tennessee at Knoxville, have thrown open their doors to women.

Contributed and Selected

THE NEW WORD.

Why do we waste our time on repetitions,
 Why use old watchwords for the great new fray?
 Fresh thoughts are needed for the fresh conditions;
 Is there no great new word fit for to-day?

Must we but echo ancient lays, and never
 Fearless break out into a glad new song?
 Must old despotic words bind us forever,
 No great new torrent bear our souls along?

Fit for its time, and good, the speech of morning,
 But now it is the great world's afternoon;
 Give us fresh bugle calls, new notes of warning,
 Nor harp forever on an outworn tune.

Great is to-day: the slumbering world is waking;
 Through its long arches let the glad cry ring,
 "The king is dead," and then, like great waves breaking,
 The new and greeted cry, "Long live the king!"

HATTIE TYNG GRISWOLD.

HISTORY FALSIFIED.

Mr. McMaster, in the first volume of his History of the United States, says that the writings of Thomas Paine were as important and as necessary to the success of the American Revolution as the victories of Washington, and that they did for independence what the *Federalist* did for the Constitution. In these statements he is in accord with other recognized authorities. The personal qualities and moral character of Paine, however, are depicted as follows:

"Of all the human kind he was the filthiest and the nastiest, and his disgusting habits grew upon him with his years. In his old age, when the frugal gifts of two States which remembered his good work had placed him beyond immediate want, he became a sight to behold. It was rare that he was sober; it was still rarer that he washed himself, and he suffered his nails to grow till, in the language of one who knew him well, they resembled the claws of birds. What gratitude was, he did not know. For his word he had scarcely more regard than for his oath; and his oath he had repeatedly violated when he held offices of trust." (p. 151.)

Mr. McMaster cites no authority for these blasting statements except the first volume of Cheatham's "Life

of Paine;" and as he gives no hint that this authority is not perfectly trustworthy, the reader is left to infer that Paine was really the monster thus delineated. As such he is made to take his place in an accredited history of the United States, which has found its way into our schools and colleges, and is destined to play no inconsiderable part in molding the opinions of this and coming generations. The malicious fabrications of Cheatham, which have blackened the name of Paine for nearly a hundred years, thus receive a new birth and baptism and another lease of life, while the saying of Carlyle is verified, that "no falsehood perishes, but is as seed sown out to grow."

The simple truth is, that Cheatham was not only an unprincipled political blackguard and defamer of decent men, who was frequently brought to his reckoning in the courts in prosecutions for libel, but he was the personal enemy of Paine. According to Hildreth, he wrote the life of Paine in revenge for an article written by Paine criticising Cheatham's published strictures on the policy of the embargo. All this is well known, and it makes Mr. McMaster's quotation a matter of amazement and sincere regret. Let me suppose an analogous case. In 1796, a scurrilous sheet called the *Aurora* declared that Washington had deceived and debauched the nation, and that under the mask of patriotism he had conceived the foulest designs against the liberties of the people. Would Mr. McMaster have been justified in thus depicting the character of Washington, and citing the *Aurora* as his authority? Would any man be safe against the assaults of malicious and malignant libelers if their accusations were to be accepted as true? And is it wrong to bear false witness against one's neighbor, and right to make personal defamation the vehicle of history? Cheatham's charges of filthiness, drunkenness, ingratitude, lying, and perjury are not only unsupported by facts, but their falsity has been demonstrated. Mr. Conway, in his recently published Life of Paine, has elaborately and thoroughly sifted them, and has shown them to be the inventions of ignorance and malice. He deserves very great credit for patience and industry in his conscientious search after the truth, and in finally presenting the author-hero of the Revolution in his true lineaments.

As to Paine's religious opinions, they were those of Jefferson, Franklin, John Adams and many other notable men of their time, who only avowed them less bluntly and with more reserve; while to-day, thanks to Biblical criticism and the progress of science, there are bishops and prelates in the English established church and orthodox scholars and doctors of divinity in our own country who rival if they do not surpass Paine in the radicalism of their theological opinions.

GEO. W. JULIAN.

SECONDARY EDUCATION AT THE WORLD'S CONGRESS.

In the World's Educational Congress to be held at Chicago July 25 to 28, no department will have greater interest or value than that of secondary education. This meets at 9:30 each morning, beginning with the 26th, in hall No. 2 on the main floor of the Memorial Art Palace. Dr. James C. Mackenzie, of the Lawrenceville School, New Jersey, will preside and present an inaugural address. The time will be chiefly given to discussions, each of which will be opened by a brief thesis selected from those offered in advance. The subjects to be discussed, as given on the tentative program, are:

"The supervision of all secondary education in public high schools, private schools and endowed academies, by the State or municipal authority." "The course of study in secondary schools designed simply to prepare pupils for life (or designed as a finishing school)—should it be different from that designed to prepare students for college or the professional school?" "Should the amount of time given to mathematics in secondary schools (as they are) be diminished?" "Should the amount of time given to languages in our secondary schools (as they are) be diminished, in order to make room for a more extended course in physics, botany, and chemistry?" "Should art studies, including drawing, painting, and modeling, form a part of the prescribed course for all pupils in secondary schools?" "Should algebra or geometry come first in the course of study of secondary schools?" "In cases where a choice should be made, which should come first, Latin or some modern language, in the course of study of secondary schools?"

In the discussions, prominent teachers from both sides of the Atlantic will share. Among those from abroad who have already signified their purpose to be present are Dr. Herman Schiller of Giessen, Dr. Vogel of Geneva, Professor Gauthiot and Messrs. Godart, Lourdelet and Hugot of Paris, Professor Emilio Ribera of Valencia, Head Master Edmund Warre of Eton College, and Mr. Maurice Hime of Londonderry. Many, like Dr. J. E. C. Welldon of Harrow, and Dr. Eitner of Gorlitz, hope to come, but at the date of writing were uncertain. From Canada, Dr. Elson I. Rexford of Montreal and Inspector John Seath of Toronto will be present. Theses will be sent by many who cannot come, as by Caterino Benedicti of Livorno, Dr. F. Giner of Madrid, and Dr. Schwicker of Budapest. From our own country scores of intentions to participate have already been announced, as, for instance, from Drs. Bancroft and Gallagher of Massachusetts, Mr. Joseph Hall of Connecticut, Dr. Hoyt of Rhode Island, Dr. White of New York, Dr. Eastburn of Philadelphia, Isaac Johnson of Wilmington, Virgil

C. Dibble of Charleston, Denham Arnold of St. Louis, George N. Carman of St. Paul, Dr. Allen of Chicago, Dr. Reid of the Belmont School, California, Sister M. Perpetua of Seattle, Wash., Miss Bessie T. Capen, of Northampton, Mass., Miss Julia A. Eastman of Wellesley, and Mrs. May Wright Sewall of Indianapolis.

Arrangements are being made to have the proceedings fully reported and published with those of the General Congress, by the National Educational Association.

RAY GREENE HULING,
Committee on Secondary Education.
New Bedford, Mass.

THE CANADIAN HERESY.

THE General Assembly of the Presbyterian Church of Canada finds that heresy is getting into the colleges under the fostering care of the church. An investigation has been ordered, with the hope that the church may control the appointment of professors. The obliquity of vision of the hierarchy is a psychological puzzle curious to contemplate. In all seminaries of learning, saving a few theological ones, the teachers are teaching along evolutionary lines. The students are taking the law of growth as the clue to the study of life, and finding that it leads to more self-consistent theory of phenomena. Clergymen who for a quarter of a century have been immersed in the practical part of their profession cannot expect to keep abreast of original investigators in their pursuits, and should wait to see what the result of their discoveries may be, and if the newer learning proves fatal to the old theology, should *revise* the old theology, instead of turning out the teachers to put in their place men opposed to original investigation.

Success with them will mean divorce of learning and the church. By this method learning was driven from the Roman Catholic Church. The Canadian General Assembly, along with its sister body on this side of the line, is doing all it can to earn for itself a like reputation.

—From the Outlook.

YOUNG PEOPLE AND THE NEW AGE.

Another immense convention of Young People's Christian Endeavor representatives, held recently in Montreal, again "turns the heart of the fathers to the children." It is a new age we have come unto; new forces are crowding forward into the field of action. Already they see visions and dream dreams. They are catching sight of the tremendous moral issues that come with the new age, and the new opportunities which offer so much to those that know the meaning of the hour. Every one is needed. No agency can be neglected; not a gift ignored; not any form of real culture despised; not any possibility of disciplined power for influence let slip; not any opportunity

passed by. But this can be easily enough seen beforehand, that, in order to meet the duties that await them, no form of personal gift or grace will come amiss. The churches of our time, with all that education has done and is doing for them, and all the ways that are open for sharing with others the best that each one has, are amazingly rich in resources. All our better churches and better homes are realizing this fact. Life is larger than it used to be. In country places, as in cities, life becomes more and more cosmopolitan. And this widening of human interests and sympathies, so characteristic of the time, intensifies the need of just those activities and influences which can only come from the younger members; and from them only as each one cherishes the sacred impulse to be continuously at his best.

—Advance.

The Study Table

DIRECT LEGISLATION.*

This is an interesting and very suggestive book to all those who wish to know something of the actual working of the Swiss system of the *Referendum* and its applicability to our own country, as well as to those who would have an intelligent and sympathetic understanding of the purposes and hopes of an earnest body of social reformers.

Many thoughtful observers must be already impressed with the fact that, under the name of a republic, we have preserved hardly more than the semblance of a true government by the people. Except in the towns where the old-fashioned democratic customs prevail, our government of cities, of the States and of the nation is practically a government by committees. We are learning that "this is an extremely wasteful and irresponsible mode of government, that it is specially liable to the abuses of bribery and other more subtle forms of corruption, and that the few who seek their own ends, whether of monopoly or political advancement, have an influence all the more dangerous in that it works under the cover of rings, caucuses and liquor saloons."

There are two great schemes for restoring the balance of power to the people with whom it belongs. One scheme proposes the re-establishment of the executive branch of the government, whose functions have been largely usurped by the legislature. With a strong, capable and responsible mayor, governor or president answerable for his conduct and appointments to the people who elect him, it is hoped that the real will of the people would be translated into terms of just, economical and effective administration. The execu-

*DIRECT LEGISLATION by the Citizenship through the Initiative and Referendum. By J. W. Sullivan. New York: True Nationalist Pub. Co. Paper, pp. 120; 25 cents.

tive would have the opportunity to propose definite public measures, with the same chance of being heeded and of carrying his plans through that the president of a railroad or a factory always has. Whereas, now the legislature is composed of diverse conflicting interests, and may hardly have a member who represents all the people, the strong executive would regard himself as the servant not of a party or a ring, but of the people.

The Swiss system embodies the opposite method for securing the will of the people in the administration of government. By the "initiative" it allows the individual or a comparatively small group of individuals to propose legislation. By the *referendum* it refers action from the legislature back to the people themselves. In the face of this liberty of the *referendum*, no measure can be passed by the mere will of a legislature, if any reasonable number of the people wish to bring it to a popular vote.

Mr. Sullivan sketches the various forms in which the *referendum* exists in different Swiss cantons and in the federation itself, as well as the history of the movement by which this system has been developed. It arose from something like the New England town-meeting democracy, which has long prevailed in certain cantons. It has slowly made headway in spite of the traditional aristocratic tendencies and customs that have prevailed in Switzerland. It has made its way because it has actually worked well and has commended itself to the people. Mr. Sullivan's showing of the results of this popular method is very striking. The people appear to be more cautious in their action than legislatures are apt to be. Measures proposed have a careful hearing through the discussion that goes on in the newspapers, as well as in private conversation. Power is not used despotically to injure property owners. Methods of taxation are fair and reasonable. Monopolists find themselves balked in efforts to exploit the public for private advantage. Good officers are given a long tenure of usefulness. Partisanship does not begin to play the mischievous part in ousting valuable public servants that it plays with us.

Mr. Sullivan easily proves that the average condition of the Swiss people, as regards freedom, education, admirable roads, equitable taxation, large communal property, and a comparatively fair distribution of wealth, is far higher than in other countries of Europe. Perhaps he does not make enough account of the more favorable social conditions which hold in an exceptionally situated and small country. There is no stream of immigration to cause sudden changes in the average welfare of the people. Indeed, an interesting question is suggested as to what would happen if the wretched Italian workmen, who flock at times over the

border for work, should come to stay and should call for a redivision of the public lands of Glarus and Ticino. However desirable the Swiss system is, many other conditions beside the *referendum* are needed to secure full social happiness.

Mr. Sullivan discusses briefly the possibilities of the *referendum* in the United States, and shows how congenial it already is to our political institutions. We have it now in certain respects. The people only need to know more of it to give it further and larger trial. If there are dangers in intrusting it to the ignorant masses of certain great cities, I for one do not believe that these dangers are so great as those which we now confront in ruling our cities by rings and caucuses and Tammany Halls. For the one kind of danger, at the worst, is open and can be met by fair and open appeal to the manhood of a people. The other kind of danger is masked. Our public enemies are out of sight in bar-rooms and in the offices of great corporations.

C. F. D.

THE SILVER QUESTION.*

To anyone who wishes to know the history and present meaning of the silver question no better book could be commended than the little manual by Professor Taussig, of Harvard College. He calls it "The Silver Situation in the United States," and within about a hundred pages he gives us a brief account of the acts of 1878 and 1890, with their effects on the currency, illustrating it by an instructive diagram. As in his work on the tariff, he does not dogmatize, but presents the facts to his reader, and their bearing on one another, and then leaves him, thus instructed, to draw his own conclusions; though he does once, at the close of part one, venture to prophesy that "the breakdown of the gold standard might easily be followed by a shock to confidence and a contraction of credit"—a prophecy which we see fulfilling itself before our eyes as the result of the mere fear of such a breakdown.

The second part of the book takes up the argument for silver. It gives the frankest and fairest statement of that side which we have yet seen from an opponent. From the common newspaper arguments one would judge that the advocates of silver were fit only for the lunatic asylum or the penitentiary. But Professor Taussig sets forth clearly the reasons for their views; and then with equal clearness he sets forth the facts that convince scholars that such views are fallacious. He shows that the gold standard has not caused the fall in prices. It has only marked that fall. The fall of nearly all prices, including that of silver itself, is the result of improvement in production. Five times as much silver is produced now each year as was produced a genera-

tion ago, and at a far less cost. And other articles have shared in this increase in amount and decrease in cost. If this fall in prices were caused by gold becoming more costly each year, and so putting money into the pockets of lenders, then wages should have fallen also, when measured in gold. But, as Professor Taussig says, "money wages and incomes in all civilized countries have shown a tendency not to fall but to rise."

Gold has felt this increase in amount and decrease in cost least of all metals, and it is on that account the best fitted of all to measure other values; just as the material which contracts and expands least by change in temperature is best adapted to measure other materials. And surely it is a fixed measure that both rich and poor want—if they mean to be honest.

A. W. G.

FROM THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION we have received a series of valuable pamphlet sermons under the general title of Theological Essays. They embrace "Dr. Channing and His Work," by Brooke Herford, D. D., a highly appreciative and very interesting biographical sketch of the great leader, containing many characteristic anecdotes; "The Problem of Evil," by George St. Clair, F. G. S., a thoughtful and reverent study of this vitally important subject, with a hopeful tinge to its meditations; "The Rise and Development of the Doctrine of the Deity of Christ," by S. Fletcher Williams, a historical account of the subject, filled with valuable quotations from the early writers of the church and arguments drawn from them in favor of the Unitarian belief in regard to Jesus,—all of which are valuable for circulation among orthodox readers, and very interesting reading for the liberal church itself. We have also received a series of sermons called "The Essex Hall Pulpit," among the best of which is "We Are Saved by Hope," by J. E. Manning, M. A. Others are entitled, "Unitarianism a Protest and a Creed," by Rev. Charles Hargrave, M. A., and "Christian Activity," by S. A. Steintal. The whole makes an interesting series.

H. T. G.

HARVARD STORIES. By Waldron Kintzing Post. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 315. \$1.25.—The author of these stories prefaces them by saying that he cannot expect any one to be interested in them who is not interested in the scenes where they are laid. He is entirely right in his estimate of them. Very possibly Harvard students may enjoy them, and even old Harvard men may smile over them in memory of days gone by. But the outside world will be no loser if it passes them by unheeded. They portray only that side of student life which is made up of frolic, and in glancing over them one wonders that

nothing of the higher life of the great institution has by any chance been even glanced at by the writer. Every one of them reeks with tobacco and beer, and if nothing else was in evidence about college life in Cambridge in these later days a reader might get the idea that young men spent the greater part of their time there over pipes and mugs. And yet Harvard has men of brains who toil and suffer and achieve.

H. T. G.

NANCE: A Story of Kentucky Feuds. By Nanci Lewis Green. New York and Chicago: F. Tennyson Neely. 8vo., pp. 257; 50 cents.—The truth and beauty of the descriptive part of this book are such as to cause us the greater disappointment in its lack of psychological value. What might be the principal external facts of a mountain feud are fairly represented, but there is no real study of the workings of the minds of those concerned, and no just appreciation of the relation of one event to another. The half-way decent men are rapidly "killed off," and in the end the murderous, vacillating and lying hero is represented as living in beatific happiness with his mountain bride within a few miles of the scene of several of the most dastardly crimes to which he was accessory. The author of this book is capable of infinitely better work; she writes unusually well; if she and her brothers and sisters would also think, what excellent books we might have in place of the childish work that is turned out!

F. W. S.

MISS FRANCES WILLARD'S illness having prevented her from making the extended review of Mr. Salter's book which she had intended to make, she has nevertheless forwarded the subjoined notice:

"FIRST STEPS IN PHILOSOPHY, Physical and Ethical." By William M. Salter. Chicago: Charles H. Kerr & Co.—The sturdy and devoted thinker sets forth in this little book of 150 pages some of the results of his long and patient study; he frankly declares that he is "perfectly willing to confess that he has not as yet a philosophy proper, that the true theory of the universe is as much a problem to him as matter and duty once where." We congratulate him on having taken a long step, in that matter and duty are not now the chief of problems.

THE MAGAZINES.

THE INTERNATIONAL JOURNAL OF ETHICS for July seems to us most valuable for its Reviews and Discussions. Professor Royce's reports on Messrs. Gould, Williams and Salter's new books, and Professors Mackenzie and Muirhead's brief discussions are strong and well worth reading. Professor Smart's "Place of Industry in the Social Organism" is a needed protest against the mechanical conceptions of life fostered by

* THE SILVER SITUATION IN THE UNITED STATES. By F. W. Taussig, Professor of Political Economy in Harvard University. New York: G. P. Putnam's Sons. Cloth, 12mo., pp. 133; 75 cents.

what has long been the orthodox political economy. We believe that a deeper analysis would lead Dr. Simmel to somewhat different opinions from those set forth in his article on "Moral Deficiencies as Determining Intellectual Functions." While Dr. Starcke's article "On Human Marriage" (a criticism of Mr. E. Westermarck's book on the same subject) is undoubtedly interesting, the prominence of the personal element detracts from its absolute value. Professor S. Alexander, of Oxford, has a careful study of "Character and Conduct," and Professor Royce discusses "Certain Psychological Aspects of Moral Training."

WHILE *Lend a Hand* for July has very little original matter, it contains two valuable contributions to the literature of neighborhood guild work, in Hannah Fox's descriptive article on the Philadelphia college settlement (the successor of the St. Mary Street Library Association) and in notes taken from the New York *World* descriptive of the work in the Tenth Ward of New York City done through the neighborhood guild of which Dr. Stanton F. Coit, the original moving spirit, is now again the head. It may be well to allude here to the notion that has gotten abroad, that this work exists principally on paper. This notion is probably due to the fact that the guild has projected an immense work for the reformation of the Tenth Ward, which as yet is only at its beginning. But it should not be forgotten that over and above this it has already accomplished and has in operation a work that can bear comparison with that of any settlement on this side of the water. *Lend a Hand* also contains considerable extracts from the paper of Homer Folkes, Secretary of New York State Charities Aid Association (which is published in full by George H. Ellis, 141 Franklin street, Boston), on child-saving work in Philadelphia,—a paper which will be specially valuable to those of UNITY's friends interested in the work started in Illinois by Mr. Jones' sermon, "Not Institutions, but Homes." Other matters of interest are the account of the Boston "Instructive District Nursing Association's" work, President Hyde's brief account of a recent sensible celebration of Fast Day, a very readable article on the care of infants, and the report of the annual Lend a Hand Club's meeting.

THE second number of *McClure's Magazine* contains three well-written stories, one by Thomas Hardy and the others by writers not quite so well known, Stanley J. Weyman and Lizzie Hyer Neff, and a number of bright general articles, all well written and eminently seasonable. Edward Everett Hale, M. de Blowitz, Daniel Vierge and Edison are portrayed in the Human Document department; and the former describes an afternoon with Holmes, where Emerson was the topic of conversation.

The frontispiece is a fine portrait of Dr. Holmes, from his latest photograph. Considerable space is given to the discussion of several north pole expeditions, and there is a ballad of the sea by Rudyard Kipling, which has the delightful freshness (if we may be permitted to thus characterize a salt sea ballad) which distinguishes his work. Light reading is what *McClure's* seeks to provide, and so far as it goes it is excellent.

THE NEW ENGLAND MAGAZINE for July numbers among its contributors two of the poet-preachers best known in the liberal religious circles of the West, James Vila Blake and Frederic L. Hosmer. The latter has a poem on "The Village Meeting House," and the former a scathing metrical address to the Czar. The July number is the first since the change of ownership, Mr. Warren F. Kellogg now publishing the magazine. Messrs. Mead and Harte remain as editors.

THE NEWEST BOOKS.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

SEEING AND BEING, and Other Sermons. By John W. Chadwick. Boston: Geo. H. Ellis. Cloth, 12mo., pp. 122. \$1.00.

BIBLICAL ESCHATOLOGY. By Henry Theodore Cheever, D. D. Boston: Lee and Shepard. Paper, 12mo. pp. 242. \$1.00.

The World's Fair "TIME SAVER." Compiled and published by W. E. Hamilton, Chicago. 25 cents.

WORLD'S FAIR ACCOMMODATIONS.

The following chances for entertainment are all vouched for by the editor of this paper. All the advertising parties are known to him and they belong to Unity's household:

L. A. WHITE, 6427 Sheridan avenue. My private residence in Woodlawn Park is open for visitors. Location, four blocks west of 64th street entrance to grounds, in a delightful residence neighborhood; quiet and restful, being one and one-half blocks from a traffic street, and the same from any railroad. Will send circulars and information to parties desiring.

MISS L. M. DUNNING, private residence, 411 Bowen avenue; 20 minutes to Fair Grounds by four lines of cars, and 30 minutes to center of the city. House new, airy, well furnished, superior plumbing. Boarding houses and cafes between house and cars. Rooms accommodating two and three persons. Terms, \$1 per day for each person. References exchanged.

R. F. WILDE, No. 3500 Michigan boulevard. Delightful location; large, airy rooms; house stands on corner and by itself; one and a half blocks from elevated road, which is the most direct route to the World's Fair. Terms, \$1 to \$1.50 per day each person, according to size of room. Moderate-priced meals very near.

MRS. GEORGE PARKER, private family, "The Cristoval," corner Cottage Grove avenue and 40th street; 20 minutes to Fair Grounds by two lines of cars; 35 minutes to center of city. House new; rooms well furnished. Terms, \$1 per day each. References exchanged.

UNITY BUILDING, 286 Woodlawn Terrace. Four minutes' walk from entrance to the Fair. Unitarian headquarters. Rooms at moderate prices. Send for circular to Mrs. R. H. Kelly, 1018 Chamber of Commerce Building, Chicago.

INSTRUCTION given by correspondence to students of Plato, Aristotle, and other philosopher's. Circular Editor *Bibliotheca Platonica*, Osceola, Mo.

"SLIGHTLY DAMAGED."

We have frequently advertised books in UNITY under this heading, and in nearly every case the advertising has resulted in quick sales to readers who care more for the inside of books than the outside. We frequently receive books that are slightly marred in binding or handling, so as to be not salable at the full price, but which are as good as the best copies for all practical purposes. We offer a few such here, giving first the retail price, and, second, the clearance price, including postage, for "slightly damaged" copies now on hand.

CLOTH BOOKS.

Christian History: The Middle Age. By Joseph Henry Allen; retail \$1.25, clearance 95c.
Christian History: Modern Phases; same price.
Fragments of Christian History; same price.
Channing: a Centennial Memory, by Charles T. Brooks, with photograph; retail \$1.25, clearance 85c.
James Vila Blake's Poems; retail \$1.00, clearance 65c.
Mr. Blake's "St. Solifer," same price.
Mr. Blake's "Happiness from Thoughts," same price.
Mr. Blake's "Legends from Storyland;" retail 50c, clearance 35c.
Modern Unitarianism: Essays and Sermons; retail \$1.25, clearance 90c.
The Doom of the Majority, by S. J. Barrows; retail 50c, clearance 40c.
Robert Elsmere; retail \$1, clearance 30c.
The Auroraphone, Cole; retail \$1, clearance 50c.
Religious Duty, Frances Power Cobbe; retail \$1, clearance 75c.

PAPER.

Lessons from the World of Matter and the World of Man, Theodore Parker; retail 50c, clearance 20c, eight copies for \$1.
The Genius of Galilee; retail 50c, clearance 25c.
The Morals of Christ; retail 50c, clearance 25c.
Inquendo Island; retail 50c, clearance 25c.
The Last Tenet; retail 50c, clearance 25c.
An Ounce of Prevention; retail 50c, clearance 25c.
History of the Arguments for the Existence of God; retail 50c, clearance 25c.
John Auburntop, Novelist; retail 50c, clearance 25c.
St. Solifer, by James Vila Blake, retail 50c, clearance 25c.
Catalogue of new books on application.
CHARES H. KERR & Co., Publishers.
175 Monroe street, Chicago.

Members of One Body. Six sermons by Rev. S. M. CROTHERS of St. Paul. Subjects: Roman Catholicism, Calvinism, Methodism, Rationalism, Mysticism, the Unity of Christendom. Cloth, 75 cents; paper, 50 cents.

Afterglow. Four discourses by FREDERIC A. HINKLEY. Subjects: Voices Out of the Silence, They Had All Things Common, Spiritual Awakening, "The Star! The Star!" Cloth, 50 cents.

The Evolution of Christianity. A new volume of sermons by MINOT J. SAVAGE. Cloth, 12mo., \$1.00.

Mailed to any address upon receipt of price by UNITY PUBLISHING COMPANY, 175 Dearborn street, Chicago.

Church-Door Pulpit

THE THINGS THAT UNITE MANKIND.*

BY REV. H. W. THOMAS, D. D.

We all believe that the noblest idea of our American Sabbath, as a day of rest, of social joy and worship, should be not only recognized but emphasized. This wonderful Exposition is itself a great school and a great church, and hence there is not needed a religious service to make it right to open its gates Sunday. But it is proper to have such hours of song and sermons here, for they may be made instructive and helpful. This hour is not for entertainment but for worship, and it is as sacred as it would be if held in any church. My theme is, "The Things that Unite Mankind," and my text is as follows:

That they may all be one, as thou, Father, art in me, and I in thee, that they may be one in us, that the world may believe that thou didst send me.—John xvii. 21.

All higher thinking tends to unity. Reason reveals an interdependency between things that may appear to be unrelated. No one thing exists by itself or for itself. The animal is related to the vegetable, the vegetable to the animal, and the lower forms of animal life to the higher. Satellites are related to planets, planets to suns, suns to systems, and systems to the universe.

This is an imposing order, the great plan of nature, and hence constant and unvarying. Man is endowed with reason and volition, has self-determining power, and moves largely in the ways of his own choosing. Hence, in the world of man there are possible inharmonies, contentions, divisions, separations and wars. The agreements have to be reached through the disagreements. The final peace and unity of the race, and the realized prayer of the Christ that "all may be one," can come only by larger and better thinking, and by a nobler and diviner feeling, being and doing.

First among the things that should unite mankind is the fact of the physical oneness of the race. Whether by evolution or by special creation, from one beginning or many, from one Garden of Eden and one pair or many, the body of man, standing erect, with finer features, with hands to work, with lips that laugh, with eyes that weep, is so far different from and lifted above the forms of life beneath him that he not only crowns the ascending series, but stands alone. Such a fact should tend to unite these higher and highest beings, for they are all human beings.

Far deeper than this is their mental oneness. It may be that animals

have mind; they seem to remember and to reason. But man has the distinctive power of self-consciousness. He knows that he is; he talks with himself, and asks what he is and whither he goes. And this strange power is everywhere the same; mind, at bottom, is the same in kind, and differs only in degree. Reason, the sense of beauty and of harmony, and the sentiments and principles of love and justice are the same in kind. And conscience is the same, always says, "Do what you think is right." Everywhere is the feeling of the imperativeness of the "ought" and "ought not" of life. Surely beings thus alike in nature should have common bonds of oneness in feeling and purpose.

Another unifying force and power should be found in the fact that the needs of man are substantially the same. All must have foods, raiment and shelter, and all must toil that the needs of the body may be supplied. For all, the forces of nature wait and work; for God makes the sun to shine for all, and the flowers and fruits to grow for all. The needs and longings of mind and heart are the same. Each mind needs truth, each heart needs love, and all men need and should have the blessings of liberty and justice, the peace and joy of religion, and the hope of heaven.

Still another unifying thought and sentiment should be the need of man for man, the great fact that man is the helper of man. The individual is almost powerless if left alone. It is only by associate effort that great achievements are possible. The division of labor is an essential factor in world-progress, and marks the first stages from the uncivilized to the civilized modes of life. Our present great civilization is made possible by the fact of the many toilers in special fields of thought and labor. There must be teachers for the rising generations. There must be legislators and lawyers, doctors and preachers, engineers, mechanics, farmers, merchants and bankers, and mothers in the home.

The World's Auxiliary Congress of Railroads, Commerce, Insurance, and Bankers brought together last week the representatives of all these great forms of the work and business of a world. Each has its place, and all are necessary to the greatest public good. And so of the Congresses of Charities and Prison Reform, and of the Press; in all of these divisions of labor man is the helper of man.

It has taken all the world, all nations, and workers to make possible this wonderful Columbian Exposition. Three years ago this spot, this dream-land of beauty, was sandbanks covered with scrubby oaks and marshes of thick, tough sod. Where now stand these temples of music and art and these homes for all the States and for the countries beyond the sea, there were hundreds of mules and hundreds of men with spades and plows and dredges. And then came

the builders, the workers in wood and iron, and back of these were the architects; and by the united labor of all the White City has arisen and stands to-day in its unrivaled greatness and beauty, the pride, the wonder and joy of millions.

Yes, and that this World's Fair might be possible, human beings, our brothers and sisters from this and all lands, have worked. Human hands have dug the coal and the iron from the mines and kindled the great fires and stood in the hot furnaces, casting the steel that spans these mighty arches. Human hands have carved, chiseled and painted, and patient fingers have stitched the long years away on rich embroideries and plied the shuttles of the looms. And other minds and voices have made music possible and made the beauty of this scene possible; and the good-will of the nations has made it possible in their great years of peace for all to come together in one grand celebration of the triumphs of civilization. And all this should emphasize the need of man to man, and the fact that man is the helper of man. It should teach us also the larger lesson of the solidarity of man and of all great world-interests. In less civilized ages man sought the destruction of man, the destruction of other tribes. Then they thought it wise to make slaves of enemies conquered in war. But then came the still wiser thought of incorporation, of making the conquered peoples part of a great empire, like the Rome of old. And now we are coming to the still higher and larger thought of a vast brotherhood of nations.

Another deep and underlying fact that should give rise to a closer unity among men is the essential unity of religion, as such, and hence the possible unity of man in religious thought and worship. In conduct, or ethics, the great religions have been quite agreed that it was wrong to lie, to steal and to murder, and right to be truthful, honest, temperate and pure. The differences and diversions have been those of thought, or creed. But even in these there has been, and is, the one essential and deepest fact, that all have believed that in some way man is so like God, or God is so incarnated in man, that between earth and heaven, between man and God, there is the possibility of communion. And hence, in all these religions there are prayers, consecrations, and efforts to be like the divine, and hopes of a life beyond the years of time. And these deeper arguments and sentiments should tend to make the children of earth one.

All come by the way of birth; all go by the way of death. Between the morning and the evening all toil and suffer, laugh and weep, love and hope; and surely they should be kind to each other by the way. Hunger and pain are the same to all, and grief and sorrow are felt alike in all hearts. The Eskimo mother and

* A sermon preached June 25, 1893, in Festival Hall, at the first of the Sunday afternoon religious services held at the World's Columbian Exposition. Stenographically reported by the representative of the Chicago Tribune.

the mother from beyond the sea who buried their babes from their tents here mourned as other mothers mourn. Their tears were great, deep, tender, human tears. Oh, we ought to love one another in a strange world and life like this, where all are journeying to the grave and to some unseen land in the great beyond.

What are the things that divide and separate mankind and how shall these divisions be overcome? Race prejudice, the dislike, the hatred of one tribe for another, and hence the effort of one to destroy the other, is perhaps the oldest. In other times the feeling has survived more in the form of a prejudice than of hatred or fear, a feeling of superiority of one over the other, the feeling that the white man is better than the black man and that the American or European is better than the Chinaman. Intellectually and socially this may be a fact, but it should be a reason for kindness and helpfulness and not for hatred and oppression.

The cure for such separating thoughts and feelings is in the deeper fact that the differences noted are superficial, *per accidens* and not *per se*. For, beneath the facts of color and feature and the influences of environment, there are human beings. "God hath made of one blood all the nations to dwell upon the earth; and he hath appointed their times and their seasons." They are not to blame for the color of their skin or the configuration of head or face. They are God's children of the dark land, God's children of China, and they are our human brothers and sisters, poorer than we, not so highly endowed, it may be. But the stronger should bear the burdens of the weaker and so fulfill the law of Christ.

Another ground of division has been that of government. On the one hand has been the claim of royalty to rule by divine appointment; and over against this has been the claim of the rights of man, as man, to govern himself. Then, great world parties have ranged under the banners of despotisms and democracies. For long ages the despotic power was in the ascendancy; then the gain of constitutional monarchies in England and Germany, and of a republic in America; and, since the revolution of the eighteenth century the nations of Europe have been moving in the direction of the power of the people, and the rule of the many, and not of the few. And it is safe to say that the solution is to be along this line, that the rights of the individual, the rights of the man, woman and child must be acknowledged, and that self-government is the right and duty of man.

Closely related to the claims of royalty has been the claim of ecclesiasticism, or the divine right of the clergy to rule the laity; that a deposit of truth and authority has been made in the hands of the priesthood; that they and they alone have a di-

vine right to establish a church, to formulate creeds and liturgies, and that the people must believe and obey. And very naturally royalty and ecclesiasticism have journeyed hand in hand.

Over against this has been the claim of the people that men and women are kings and priests unto God; of the rights of reason and conscience before God; the right of the people to constitute a church and create a ministry; the right to own the church property which their own money has paid for. Such a ministry is, of course, fraternal, and not hierarchical. These were some of the great questions fought over during the trying years of the Reformation, in the long "thirty years' war;" and it is apparent now religion too must be free; that the democracy of government and religion, and not royalty and ecclesiasticism, are the higher ideals toward which the world is journeying.

Then there have been the divisions of the other great religions outside of Judaism and Christianity; the Confucian, the Buddhist, the Zoroastrian, and the Mohammedan. It used to be thought that between them and Christianity there was nothing in common. But the recent studies of comparative religion are revealing the fact that these ancient faiths held much truth; that each has some message for the present. The Chinese mind looks to and would conserve the glory of the yesterday of life. The mind of India is seeking to emphasize and to be lost in the spirit side of the universe, and thus to find rest from the burdens of the material. And if the old Parsee thought dualized the universe in the effort to understand the conflict between good and evil, still it was a fight for the good. We are coming to see that all these great religions, with their Bibles and temples, are God's religions, and that the worshippers are God's worshipers; that they are not to be despised, nor their forms of faith wholly cast out; but that it is our mission to carry to them the clearer revelations of truth, and to help them as brothers to a larger faith and hope.

And then there are the little divisions and debates among Christians,—Catholic and Protestant; Methodist, Baptist, Quaker; liberal and orthodox,—and these divide into sides and multiply churches, with half the people outside of all. How can these be made one? Possibly not at all in our day. But the cure for all these political and religious divisions is in the study and love and practice of justice and liberty, the rights of man, and the well-being of all in the state; more statesmen and fewer politicians. And, in religions, the cure is to be found in a broader and diviner love of truth; in truth for authority and not authority for truth; in emphasizing the great life and experiences of religion. And where all love truth and right and love man

and God, the aim will be one and the work one, and we will gladly give each mind and heart the largest liberty in such noble endeavor to learn, to know, to be, to do, and to become.

The cure for all these divisions will be found in the coming of a church that is large enough to hold the thinking of all its children. Then when one gets a new or better thought of God or man one will not have to get a new church to put it in. There must come the church of reason, the church of catholicity, the faith that will trust the truth, trust man, trust God, trust the lead of the holy spirit of truth. There must come a church whose gates, like the city of God, are on all sides and open night and day—a church founded in the love of the truth and right, in the love of God and man.

The noble Lincoln once said: "Show me a church whose only creed is to love God and man and I will walk one hundred miles to join that church." That church is coming and we will all join it some of these days. Ay, it is here now, in the hearts of the people and in the ever-pleading prayer of Christ that all may be one in the life of love and hope. The finer competitions of life may separate men. These are divisions not over labor and capital. These are the two arms and hands of our body. But there are divisions between capitalists and laborers; and the cure for these is in larger knowledge of the laws of equal justice and in the greater love of man for man.

And this is the great prayer of the Christ, that they all may be one; one in nature, love, and life, as he is one with the Father. And then will the world believe that the Father hath sent the Son, that the love of heaven has come to earth, that God is with man, that man is divine. And when the life of God fills all souls as his summer-time fills the earth, touching every blade of grass and leaf, then will come the great years when war shall be no more, and the millions of earth's children will rejoice in their happy world-home of peace, and sorrow and sighing shall flee away.

From this great gathering of all nations there should come a larger and dearer brotherhood of man; and from this World's Fair pulpit I bid you go forth and

"Say to each one you meet,
In highway or street,
That we all do move
Under a canopy of love
Broad as the blue sky above."

O, flag of liberty, wave over the coming land! Bells of heaven, "ring out the old, ring in the new." Angels of God, come sing again the song of peace on earth and good-will to men. Love of Christ, love of God, hope of heaven, come to every heart!

HIMSELF he bare
At manhood's simple level, and when-
e'er
He met a stranger there he left a friend.

—J. R. Lowell.

The Home

HELPS TO HIGH LIVING.

SUN.—The fountain in which sins are indeed to be washed away is that of Love.

MON.—I believe the first test of a truly great man is his humility.

TUES.—Men are educated by wholesome habit, not by rewards and punishments.

WED.—Be girded and strong to-day for thy ministry to others!

THURS.—Wherever a true wife comes, the home is always round her.

FRI.—We may always learn and know more, if we choose, by working on.

SAT.—We are only human in so far as we are sensitive, and our honor is precisely in proportion to our passion.

—John Ruskin.

A DISASTROUS RIDE.

Some little drops of water
Whose home was in the sea,
To go upon a journey
Once happened to agree.

A cloud they had for carriage,
They drove a playful breeze,
And over town and country
They rode along at ease.

But oh, there were so many
At last the carriage broke,
And to the ground came tumbling
These frightened little folk.

And thro' the moss and grasses
They were compelled to roam,
Until a brooklet found them
And carried them all home.

—Selected.

OLD-TIME TYPES.

When hollyhocks begin to nod their old-fashioned and stately heads in the summer light, and clumps of sweet smelling carnations are in bloom; when the dill and caraway are ripe for storing away in the chest with the Sunday clothes, and poppies shed the scarlet skirts they flaunted but yesterday, it is then I recall the country town of my youth, and amongst many quaint characters which stalk down memory's aisles none are more prominent than the antique old lady whose vagaries furnished rich material for the gossips of the tea table. Like the aged man in Holmes' "Last Leaf," she was reputed, long before my era, to have had the "cheek so like the rose in the snow;" but Nature, ever anxious to prove to us the unstability of all earthly virtues, had touched with blight what once was bright, and working capriciously with the rude

hand of a caricaturist rather than with her usual artist's skill, she wrought havoc, and left but little trace, in this seamed and heavy face, of the bursting bloom and ripening fullness of youth pictured by the grandsires of the village.

* * *

I remember her with ample, flapping cap brim, bulbous nose, and waist of enormous girth; every gesture showing signs of that pungent strength of character which had outlived her youth. Her nature, always energetic, after years of "bolstering" a husband, weak in health and spirits, and ministering to the wants of several children as feeble as she was strong, had acquired a decided acidity, which, combined with a native brightness, made her the "Mrs. Poyser" of her village. She had that keen sense of the emotional and tragical in life which seems to move every great actor to success, and this marked quality, increasing with age, lent a mixture of the sublime and ridiculous to her intense conversation.

Poor old lady! She lived alone in her ancient house, driving from her those who might have been the sweet companions of her old age by her caustic tongue and her nature incapable of adaptation, and she was solitary.

* * *

During her husband's life she found occupation in guiding his actions and commenting on his few original movements. He, poor man, with a nature too saint-like and ingenuous for this earth, bore meekly, nay, even admiringly, her surprising whims and decisions; even when at their country round of tea drinking she refused this or that dainty for him, saying, "Mr. Fillis doesn't eat this," or "Mr. Fillis won't take that," he preserved that prim, starched, but pathetic patience as unruffled as the black choker he wore in memory of his past ministerial days. But the myrtle had grown thick and rank on the grave which surged above him when I knew her, and she was left to wander restless and troubled in her sweet smelling garden, where the flaming flowers that bordered the walk recalled, possibly, her own gay youth. At any rate, they were the children of her old age, and the feverfew, the day lilies—the grand dames of the old garden—and the pure colored phlox remind me still of her, for into her flowers she put the poetry of her life.

What would have been weary moments to some aged people, she occupied in a manner original with herself. She possessed a few remnants of former glory in the shape of old dresses, a few thin silver spoons, a broadcloth coat belonging to her ministerial husband, and, among the heterogeneous articles, a pair of carpet slippers, which were of a size to alarm any one who knew not of her gouty tendencies. With these arrayed portentously before her, she would bid me, a mere fledgling of

susceptible emotions at this time, to write certain valuable letters to her prospective heirs, bequeathing them in turn what she deemed best; but my cramped fingers found ample opportunity for practice, as from day to day, her morbid thoughts taking fresh prejudices, she would change the nature of her communications.

"No; to-day," she would remark, in her deepest stage tone, "you may rewrite that letter; Saphila writ me she had 'plenty enuff' without the carpet slippers, and I'll give her nuthin' now—nuthin'—not an inch of that black bombazine I've only worn once since pa's death, for she's got 'plenty enuff,' has she?" with a snap of her cap borders, "and," continuing, "you put it down that the horse-hair trunk, with pa's suspenders, goes to Eli. I may change agin to-morrer, but you don't have nuthin' to do, and you know I allus give you a bunch of dill and some posies when you're tuckered."

"Ye never knew pa, did ye?" she would sometimes say in her longer flights of conversation, and at this juncture her blue apron and her most dramatic airs were brought into play. "He was as good a man as ever smelt the air of heaven. I thought he'd wear his soul all out trying to save it, but he wa'n't made for this earth, and was a powerful care. I reckon he's better off. He was a meek, good man, but he'd orter been a woman."

With a long sigh she usually relapsed into retrospective silence after one of these bursts of confidence—a silence crowded possibly with vague contrasting memories of days which glowed and bloomed before "Mr. Fillis'" meek form had outlined itself against her horizon—days beautiful with anticipation, nights filled with tender stars which beamed on young lovers with their "ineffable glances," and which deepened the glamor which at least enfolded her; for, if gossip's tales be true, his heart was not as ardent, and the romance ended quickly, leaving the warm-hearted maiden to the life which was closing before me in such grotesque sadness.

* * *

But those days are flown, and with them have gone many who gave the spice to the country life. The mossy marble has long marked her grave, God rest her soul! With her death was "sleep after toil, port after stormy seas, ease after war."

FRANCES OVIATT LEWIS.

"HOLY as heaven a mother's tender love,
Her love of many prayers and many tears,
Which change not with dim declining years;
The only love which, on this teeming earth,
Asks no return for passion's wayward birth."

—Mrs. Norton's "Dream."

MY SHELL.

A shell upon the sounding sands
Flashed in the sunshine, where it
lay:
Its green disguise I tore; my hands
Bore the rich treasure-trove away.

Within, the chamber of the pearl
Blushed like the rose, like opal
glowed;

And o'er its domes a cloudy swirl
Of mimic waves and rainbows flowed.

"Strangely," I said, "the artist worm
Has made his palace-lair so bright!
This jeweler, this draftsman firm,
Was born and died in eyeless night.

"Deep down in many-monstered caves
His miracle of beauty throve;
Far from all light, against strong
waves,

A Castle Beautiful he wove.

"Take courage, Soul! Thy labor blind
The lifting tides may onward bear
To some glad shore, where thou shalt
find

Light, and a Friend to say, 'How
fair!'"

—Rev. Theodore C. Williams, in the
Century.

THE CAUSE OF A QUARREL.

Two little girls in my kindergarten
were once telling of a quarrel they
had had the afternoon before with a
playmate. One said: "When I got
home, I told my mamma, and she
said she wouldn't play with little girls
who quarreled so, if she were in my
place." Then turning to her com-
panion she added, by way of confirma-
tion of the justice of the decision,
"So did your mamma, didn't she,
Josephine?" "No," answered Jose-
phine, in a low tone and coloring
slightly. "My mamma said if I had
been pleasant and unselfish we need
not have quarreled." The first mother
merely defended her child, laying the
blame of the common fault else-
where. The second mother carefully
pointed out to her child the cause of
the quarrel, not of that quarrel only
but of all quarrels. One of the great
benefits of logical training is that
each new glimpse into cause and ef-
fect applies to all after experiences.

—Elizabeth Harrison, in "A Study of
Child Nature."

**WHAT ROUMANIAN CHILDREN
EAT.**

Roumanian children are very sim-
ple in their way of living. They play
simple plays, they study Nature right
from Nature herself, and their food is
of the simplest sort. Their good
Queen, who writes such beautiful
songs and poems, teaches them that
it is better to be simple and good
than wild and liable to temptation.
Roumanian children are home chil-
dren, and all their little songs are
songs of home.

But you must know how simple

their daily food is. Day after day,
year in and year out, they eat "John-
ny" cake and a couple of onions.
"Come dine with us. My mother
will give you an onion," is the invi-
tation a Roumanian child gives to a
guest.

—American Youth.

THE RIGHTS OF ANIMALS.

It is granted as a general premise
that animals have a nervous system of
acute sensibility, rendering them sus-
ceptible of pain as great as that which
human bodies feel. Even their scien-
tific tormentors admit this, and no one
can doubt it who has seen them suffer.
Yet in actual fact scarcely any one who
has to deal with them remembers this
or is in any way influenced by it. Ani-
mals are usually treated as if they
were without any feeling, mental or
physical. They are sold from hand to
hand, bartered from owner to owner,
torn from their homes and from their
habits, forced into alien and unnatural
ways of existence, flogged, struck,
chained, over-driven, often starved as
well, and, unless in some cases of ex-
treme cruelty, the law does not inter-
fere; in many countries it does not in-
terfere even then.

Societies for the defense of animals
are ridiculed, and even where they ex-
ist in some force are almost useless
through the apathy or reluctance of
the tribunals to which they appeal for
authority to act. Of the hundreds of
thousands who use and profit by ani-
mals there is not one in ten thousand
who cares how they are treated, or
would incur a personal danger or a
passing opprobrium to save them
from suffering. The whole attitude of
man toward the animal is mean and un-
worthy; it is simply the bullying bru-
tality of the stronger over the weaker,
or rather of the cunning over the
frank, for the dominance of man over
the larger animals is entirely obtained
by the exercise of ruse and ingenuity.
No kind of warfare is deemed too
treacherous to use in the pursuit of
wild animals, and no usage too barbar-
ous to be given to tamed ones, if the
interest or pleasures of the human
race are thereby promoted. This may
be natural, it may be inevitable, but it
is certainly ignoble, and the boastful
self-admiration with which men speak
of it is singularly out of place.

The whole attitude of that nineteenth
century god, Science, is surely most
unscientific toward animals. Since
man is to the scientist merely like all
other forms, of life, a thing of gases
and of phosphates, alive a little while,
to be blown out like a spent match in
the dark, wherein does he differ so
greatly from all other animals that
these others should be sacrificed in
tens of millions to him?

—Ouida, in the Animals' Guardian.

The Sunday School**THE SUNDAY SCHOOL INSTITUTE
PROGRAM.**

In the New Testament lessons for
next year, which will form the basis
of the Institute work, three things
will be attempted: First—to study a
few good pictures; second, to present
by the pictures, arranged in chrono-
logical order, the chief events in New

Testament history; third, to show,
by the aid of the pictures, leading
New Testament ideas which may be
regarded as the flowering of the He-
brew religion. Obviously no single
lesson can be completely ideal: an
event which cannot be omitted in an
outline of New Testament history
may not have been the subject of a
great painting; or, sometimes, a pic-
ture of not the highest artistic merit
may show more clearly than another
intrinsically better a truth which
must be included. Yet it is believed
that a set of fairly good pictures has
been selected, and that the series, if
not perfectly ideal, will be found ser-
viceable.

The pictures selected are the fol-
lowing:

The Holy Night—Correggio.

The Sistine Madonna—Raphael.

The Carpenter's Son—Hofmann.

Christ Disputing with the Doctors—
Hofmann.

The Baptism by John—Dore.

Tempted by Satan—Cornecelius.

Christ Preaching from a Boat—Hof-
mann.

The Sower—Millet.

Jesus and the Sinner—Hofmann.

The Good Samaritan.

Jesus and the Children—Hofmann.

The Transfiguration—Raphael.

Purifying the Temple—Hofmann.

The Last Supper—Leonardo da
Vinci.

Ecce Homo—Rembrandt.

The Crucifixion—Angelo.

Easter Morning—Plochorst.

The Omnipresent Christ—Hofmann.

The Death of Ananias—Raphael.

Stephen the Martyr.

Paul Preaching in Athens—Raphael.

Christus Consolator—Scheffer.

All of these pictures are published
by Soule, and arrangements will be
made to supply sets at lowest possi-
ble rates. This list is published
provisionally, subject to slight altera-
tions before the meeting of the In-
stitute.

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Notes from the field

Philadelphia, Pa.—At the Ethical Society, besides Mr. Salter's regular lectures, there was, on May 17, a discussion of "The Moral Obligation of Government Laws," led by Mr. S. W. Cooper, who took the anarchistic view. Messrs. Salter, J. Gilbert, T. E. White, B. F. Fox, and a Western stranger took part in the debate, which seemed to leave the advocates of the several views advanced about where they started. On May 24 Mr. Marshall E. Smith led a discussion on "The Correct Principles of Ethical Organization." Papers by Messrs. Sheldon and Lychenheim were also read, and Mr. Salter orally discussed the question at length, maintaining that the lecturer for ethical societies should have as great freedom as individual members. He held that it was not sufficient in the serious discussions of the present day for him to confine himself to the abstractions of virtue. He should show how and where such principles could be applied. Of course it was not necessary that his hearers should agree with him. The section which carries on these discussions held an interesting and well-attended social evening May 31. June 7 Mr. Morris Lychenheim discussed the "Expulsion of the Chinese," advocating an open port and the recognition of the solidarity of man, and showing himself a consistent "single-taxer." June 14 Mrs. Crompton discussed "The Defect of Knowledge." She read largely from Tolstoi's confessions and cited Shakspeare and George Eliot as sustaining her view that there is a certain knowledge and subtlety which come from a profound understanding of the gravity and sadness of life and death that are highly deleterious to man's spiritual comfort and content. On the contrary, Mr. Gilbert and others contended that it was the *insufficiency* of knowledge which made men sad, not a superabundance. The Sunday morning ethical class for three Sundays in May discussed "The Relation of Sin to Suffering." May 14 Mrs. Salter considered the subject "As Dealt With in the Great Religious Systems." May 21 Mr. J. G. Rothermel considered it "as revealed natural science." And on May 28, Mr. Chas. Morris considered the topic "from the standpoint of history." From the full reports of the *Conservator* it appears that the exercises of the Philadelphia society have been of unusual interest and value.

New York, N. Y.—An interesting feature of the Anniversary Day of the New York Ethical Society was the message of the alumni of the Workingman's School maintained by the society,—which was delivered by Mr. Berry. Mrs. McDaniel spoke for the various charity groups maintained by the women of the society. "Eol," in the *Conservator*, strikes the keynote of success in such undertakings as those of the Ethical Culture Society, in the words: "Our society will never prosper until we, its members, ask, not 'What can it do for us?' but 'What can we do for it?'"

This is the lesson of the recent activity in the *Harlem Branch*, which, having been organized under the leadership of Mr. Mangasarian, thought of disbanding when he went to Chicago. But their interest in their creatures, the Harlem Free Kinder-

garten and the Harlem Young People's Union, encouraged them to live on; and they have done so successfully.

The program of the *Woman's Conference* of the New York Ethical Society for the monthly meetings next winter is: Last Monday in November, "Woman in the Home and in Society;" December, "The Woman Suffrage Movement;" January, "Economy of Power;" February, "School Education;" March, "A Social Problem;" April, the anniversary meeting, at which each branch of the conference will be expected to contribute some part of the afternoon's entertainment.

Perry, Ia.—Rev. H. D. Stevens, pastor of the Unitarian Church, made the address to the graduating class of the Perry High School at the recent commencement. The local paper published it in full, and its clear, simple, and manly advice makes an excellent model for commencement addresses.

Scoville, N. D.—On Thursday, July 13, three little girls and a baby boy, children of Mr. and Mrs. Frank R. Strong, were dedicated to the service of God and man, and to the cause of truth, purity, righteousness and love. This is one of the results of postoffice mission work.

H. G. P.

St. Paul, Minn.—Rev. Mrs. Wilkes' six-months pastorate of the Liberal Church of Our Father has been so satisfactory that she has been asked to remain.

Ware, Mass.—Rev. Victor E. Southworth's church is so hard at work that it is unwilling to take a vacation. It will be kept open all summer.

A CHANCE TO MAKE MONEY.

I have berries, grapes, and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold—keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many poor people like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions to any of your readers for eighteen 2-cent stamps, which is only the actual cost of the samples, postage, etc., to me. MRS. WILLIAM BAIRD, E. E. Pittsburg, Pa.

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WHAT THEY SAY ABOUT UNITY.

Praise from the *Non-Sectarian* is praise that we value highly. It says:

UNITY comes to us in a new dress and improved form, indicative, we trust, of present prosperity and a still wider field of usefulness in the future. We do not disparage any other publication when we express the opinion that no other religious journal has done more to educate the general public along the lines of liberal thought.

It is bold, radical and aggressive, always true to its convictions and governed by principles rather than expediency. It is honored with a distinguished list of editorial contributors, while its general religious articles are always of the best. Its aim is high, its ability unquestioned, its contents varied. Those who wish to be conversant with the advanced thought of the day, and with the general work of the Liberal churches, will find their desire gratified in UNITY. It deserves their support, and they need its help.

From *The Inquirer* (London, Eng.):

We have quoted to-day two or three words from our old friend UNITY; we have now to announce that he comes to us in a new style and rather rudely refers to his previous dress as shabby. We had not noticed that he was in any such threadbare condition, but are glad to see him look bright and fresh and renewing his youth again. One or two well-known names are omitted from the list of editorial contributors, but other welcome names fill their places and the new series starts in a promising, lively manner. The editorial announcement has a clear and courageous tone. "We shall not shrink from speaking our fullest, frankest word. * * * Only one thing is forever intolerable, and that is insincerity. All else one must welcome, differ how widely it may from the conviction he is alone able to cherish." In the first number of the new series there is an earnest and thoughtful sermon by the editor, the Rev. J. Ll. Jones, entitled "Not Institutions but Homes." It is a vigorous protest against big barrack-like buildings in the way of industrial schools, foundlings homes, homes for incurables, etc., and a demand for more human and truly home-like treatment of those who need other people's aid. Details are given of a society in Philadelphia which works successfully on the lines indicated in the sermon.

A Brooklyn reader says:

As we were always so glad to see you in your old gown, we do not receive the new one with especial ardor, other than to rejoice with our dear Senior in the step upward which he has taken toward greater volume and required assistance. UNITY has afforded us many hours of real soul-pleasure, and we would be more sorry than we could here say to see it suspend its good work. Please forgive our negligence in not remitting the first of the year; we had supposed that no one else could be so mean as ourselves, and are pained to learn that there are some half dozen or so like us.

A woman physician in far-off Maine says:

It is an educator to any and all readers. Having had the privilege of listening to a sermon by the senior editor during my recent visit to Chicago, I shall renew my endeavors to increas-

your subscription list in this very conservative locality.

A Minnesota subscriber says:

Wife and myself get as much mental and spiritual food from your pages as from any other influence that comes into our daily lives.

From the Mayor of one of our Illinois towns:

I want to say that UNITY must go on doing the grand work it is so well fitted to do. Humanity, God and Truth all demand it, and where the demand is universal you will not fail to heed it. I am very much pleased with the "new dress."

The *Liberal Co-Worker* says:

UNITY takes a new form and puts on a new dress attractive and becoming. It continues of the same spirit as before—vigorous and positive, earnest and fearless, truly constructive. It is a moral safeguard and a spiritual stimulant.

An Ohio reader says:

You have greatly improved your publication, UNITY, and I hope all the friends of Pure Religion will aid in increasing its circulation. I inclose a few stamps for copies, which I will circulate, in order to make its merits apparent.

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THE SEVENTH ANNUAL S. S. INSTITUTE,

Under the auspices of the Western S. S. Society, will be held this year in the UNITY BUILDING, under the management of

The Tower Hill Pleasure Co.

AUGUST 7 TO 18.

The building is located at 286 Woodlawn Terrace, within three minutes' walk of one of the World's Fair gates, and about the same distance from the Illinois Central Railroad Station at Sixty-seventh street.

The program this year will consist of ten two-hour sessions, from 10 to 12 a. m., led by Rev. W. W. Fenn. The study will be devoted to the fourth year's work of the Six Years' Course—"The Flowering of the Hebrew Religion;" The New Testament Time. Mr. Fenn proposes to arrange the studies upon an art string, using the great masterpieces of Christian art as centers around which the story of Jesus, the disciples and the apostles will be told. So far as possible these pictures will be made available to teachers and pupils.

It is hoped that this Institute work will fit into, rather than interfere with, the sight-seeing of World's Fair attendants, and every help possible to the management in this direction will be rendered.

Arrangements for room and board at economic prices can be made in the Unity Building or in the immediate vicinity.

Institute tickets for the season, \$2.00. For further particulars concerning Institute, address MRS. E. T. LEONARD, 6600 Ellis Ave., Chicago. Application for room etc., to be made to MRS. R. H. KELLY, 286 Woodlawn Terrace.

Announcements

THE FRATERNITY OF LIBERAL
RELIGIOUS SOCIETIES IN
CHICAGO.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

ALL SOULS CHURCH (Unitarian), corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johnnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. T. G. Milsted, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

AT ALL SOULS CHURCH next Sunday morning, the pastor, Rev. Jenkin Lloyd Jones, will preach on Buddha.

Careful Preparation

is essential to purity of foods. It is wisdom and economy to select those that are pure. The Gail Borden Eagle Brand Condensed Milk is prepared with the greatest care, and infants are assured the best. Grocers and Druggists.

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INTERNATIONAL CONGRESS OF UNITARIANS

To be held in Chicago, Sept. 16-23, 1893,

Under the Auspices of the WORLD'S CONGRESS AUXILIARY of the WORLD'S COLUMBIAN EXPOSITION.

(The arrangement of the parts subject to revision.)

THE UNITARIAN EXPOSITION IN THE PARLIAMENT OF RELIGIONS.
At Art Institute Building. REV. E. E. HALE presiding.

Saturday, Sept. 16.

THE UNITARIAN MOVEMENT.

10 A. M.—Its Representative Men..... Rev. Theodore Williams, New York
Its Theological Method..... Rev. M. St. C. Wright, New York
Its Place in the Development of Christianity.....
The Church of the Spirit.....

2 P. M.—In Literature..... Rev. Augustus M. Lord
In Philanthropy..... Rev. F. G. Peabody, Cambridge
In the Growth of Democracy.....

Rev. Horatio Stebbins, D. D., San Francisco

Sunday, Sept. 17.

There will be preaching by the visiting Unitarian clergy in as many of the churches of the city as can be arranged for.

UNITARIAN INTERNATIONAL CONGRESS

To be held in the Sinai Temple (Dr. Hirsch's), corner Indiana avenue and Twenty-first street.

Monday, Sept. 18.

3 P. M.—Meeting of Local Committee and Advisory Council in one of the lesser Halls of Art Institute.

8 P. M.—Reception in Unity Church.

Address of Welcome..... Rev. Robert Collyer, New York

Original Hymn..... Rev. F. L. Hosmer

Tuesday, Sept. 19.

THE HISTORY OF UNITARIANISM.

(a) From the Sermon on the Mount to the Nicene Creed. Rev. T. R. Slicer, Buffalo

(b) In Poland.....

(c) In Hungary..... Prof. S. Boros, or Bishop Ferencz, Kolozsvár, Transylvania

(d) In France..... Prof. G. Bonet-Maury, Paris

(e) In Germany.....

(f) In Italy..... Prof. Bracciforti, Milan

(g) In Scandinavia..... Prof. Carl Van Bergen, Stockholm

(h) In England.....

(i) In Holland..... (A representative assured)

(j) In America: Unitarianism in Its Pre-Transcendental Period.

Rev. J. H. Allen, D. D., Cambridge, Mass.

Unitarianism in Its Transcendental Period..... Rev. Geo. Batchelor

Unitarianism in Its Post-Transcendental Period..... Rev. J. C. Learned, St. Louis

Evening.

UNITARIANISM IN NON-CHRISTIAN DEVELOPMENT.

Protab Mozoomdar..... Calcutta, India

A Representative Jew.....

A Representative Mohammedan.....

Wednesday, Sept. 20.

THE RELIGIOUS DOCTRINES OF UNITARIANISM.

(a) The Human Roots of Religion..... Rev. F. B. Hornbrooke, West Newton, Mass.

(b) God..... Rev. S. M. Crothers, St. Paul, Minn.

(c) Jesus.....

Evening.

(d) Man..... Rev. H. M. Simmons, Minneapolis, Minn.

(e) The Problem of Evil..... Rev. S. R. Calthrop, Syracuse

(f) The Life Eternal..... Rev. M. J. Savage, Boston

Thursday, Sept. 21.

UNITARIANISM AND MODERN THOUGHT.

(a) Scientific.....

(b) Old Testament Criticism..... Prof. C. H. Toy, Cambridge

(c) New Testament Criticism.....

(d) Social Problems.....

(e) Extra-Biblical Religions..... Rev. Geo. A. Thayer, Cincinnati, Ohio

(f) The Hymns of the Church..... Rev. A. P. Putnam, Concord, Mass.

Evening.

THE PROMISE OF UNITARIANISM.

Addresses by: A Layman, Revs. Anna Garlin Spencer, W. C. Gannett, E. E. Hale.

Friday, Sept. 22. PRESENT ORGANIZED FORCES OF UNITARIANISM.

10 A. M.—American Unitarian Association..... Rev. Grindall Reynolds

National Conference..... Rev. W. H. Lyon

British and Foreign Unitarian Association.....

Transylvania..... Bishop Ferencz or Prof. Boros

Western Unitarian Conference..... Rev. F. L. Hosmer

Unitarian S. S. Society..... Rev. E. A. Horton

Unitarian Guilds..... Rev. B. R. Bulkeley, Concord

Unity Clubs..... Rev. G. W. Cooke, Boston

W. U. S. Society..... Rev. A. W. Gould, Chicago

Pacific Coast Conference..... Rev. C. W. Wendte, San Francisco

Southern Conference..... Rev. G. L. Chaney, Atlanta, Ga.

In Australia..... Miss C. H. Spence

2 P. M.—Women's Meeting.

Evening.

Fellowship Meeting. In charge of.....

WITH SPEAKERS FROM ALL BRANCHES OF THE LIBERAL MOVEMENT IN RELIGION.

Names to be announced Congress Week.

Saturday, Sept. 23. 8 P. M.—Reception in Church of the Messiah.

Publisher's Notes

UNITY PUBLISHING CO. have just completed an arrangement with the associate organizations represented at 175 Dearborn street to take charge of the book sales at the Headquarters. We are now prepared to furnish our readers with any books found in the market, at the regular retail prices and on short notice. The liberal religious publications of the American Unitarian Association, George H. Ellis and other publishers will be kept on hand. Orders solicited.

Among those now in stock are the following:

- APPLETON (Miss Anna E.).** Stories for Eva. 16mo., pp. 219. Illustrated. 80 cents. (See Prize Story Books.)
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- Natural Religion in Sermons.** 12mo., pp. 228. \$1.00.
- Poems of James Vila Blake.** 12mo., pp. 188. \$1.00.
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